

A DECLARATION OF  
THE KINGS MAIESTIES INTEN-  
TION AND MEANING TO-  
WARD THE LAIT ACTIS OF  
PARLIAMENT



Imprinted at Edinburgh, by Thomas  
Vautroullier,

1585.

CVM PRIVILEGIO  
REGALI.



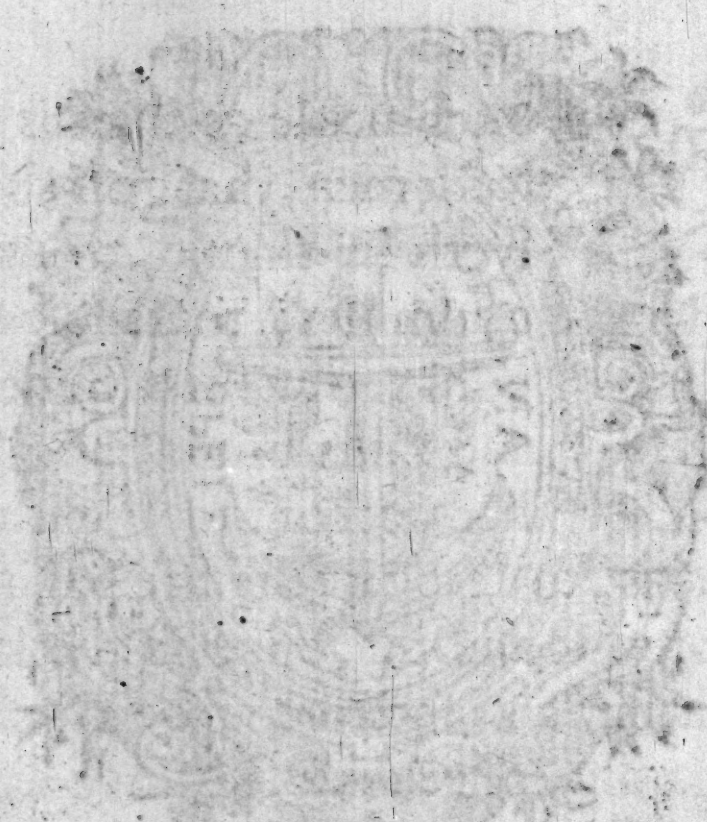
A DECLARATION OF

THE KING'S MAJESTIES INTENT

TO

THE WAY THE LATTER PART OF

PARLIAMENT



In witness whereof, the said King and Queen

have caused these Letters to be signed

with their own hands, and the Great Seal of Great Britain

thereunto to be affixed, in the fifth year of the said King's

Majesty, the fourth of the said Queen's Majesty, bearing

date the first day of January, in the second year of the

said King's Majesty, the fourth of the said Queen's Majesty,

in the second year of the said King's Majesty, the fourth

of the said Queen's Majesty, bearing date the first day

of January, in the second year of the said King's Majesty,

the fourth of the said Queen's Majesty, bearing date the

first day of January, in the second year of the said King's

Majesty, the fourth of the said Queen's Majesty, bearing

date the first day of January, in the second year of the

said King's Majesty, the fourth of the said Queen's

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# THE KINGS MAIESTIES

## DECLARATION

**F**OR samekle as thair is some euill affectit men, that gois about, so fare as lyeth in thame, to inuent lies and calumnies, ro stanzie & impair the Kings Maiesties fame and honour, and raisis brutis, as gif his Maiestie had declynit to Papistrie, and had, made many actis, to derogate the frie passage of the gospel, gude ordour and discipline in the kirk: Quhilk brutis are nurishit and interteneit be rebellious subiects quha wald glaidly couer their seditious interprises, vnder Pretext of Religioun (albeit thair can be na godly Religioun in sic, as raisis armour, and disquietis the estate of their natiue Souerane, and periuritie hes contrauenit the aith, band and obligation of their faith, quhairvnto they haue sworne and subscriuit.) Thairefore, that his Maiesties faithfull subiectis be not abusit with sic slanderous reports, and his Hienes gude and affectionat freinds in vther countries may vnderstand the veritie of his vpricht intentioun, his Hienes hes commaundit



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this breif declaratioun of certaine of his Maiesties actis of Parliament haldin in Maij 1584. to be publishit and imprentit, to the effect, that the indirect practises of sic as sclanderis his Maiest. and his lawis, may be detectit and discouerit.

**I**N the first act, his Maiestie ratifeis and appreuis the trew professioun of the Gospell, sincer preaching of the word, and administratioun of the Sacramentis, presently be the gudenes of God establisht within this Realme: & allowis of the confessioun of the faith set down be acte of Parliament the first zeir of his Maiesties Regne. Lyke as his Hienes not only professis the same in al sinceritie, bot praysit be God, is cum to that maturitie of iudgement, be reiding and heiring the word of God that his Hienes is able to conuince and ouerthrawe be the doctrine of the Prophetis and Apostles, the most learnit of the contrary sect of the aduersaries: Sua that: as *Plato* affirmes that common wealth to be most happie, quhairin ane Philosophour regnis, or he that regnis, is ane Philosophour: we may mekle mair esteeme this countrie of *Scotland* to be fortunat, quhairin our King is ane Theologue, & his hart replenisht with the knowlledge of the heauenly Philosophie, for the comfort not onely of his gude subiects and freinds in vther countries, bot of them that professis the gospell eueriequhair: He being ane King of great expectatioun, to quhom his birthricht hath not only destinate and prouydit great kingedomes, bot mekill mair his Hienes vertew, godlines and learning, and daylie increffe of  
all



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all heauenly sciences, dois promise and assure him of the michtie protection of God, and fauoure of all them that fearis his holy name.

**I**N the secoūd act, his Maiesties royall authoritie ower all estaites, both spirituall and temporall, is confirmit. Quhilk act, some of malice, and vtheris of ignorance dois traduce, as gif his Maiestie pretendit to be callit the heid of the Kirk, Ane name quhilk his Maieft. acknowlegis to be proper and peculiar to the sonne of God, the Sauour of the world, quha is the heid, and bestowes life spirituall vpoun the members of his mysticall bodie: and he hauing ressauid the holie spreit in all aboundance, makis euerie ane of the faithfull pertakers thair of, according to the mesure of faith bestowit vpoun thame. Of the quhilk number of the faithfull vnder the heid Christ, his Maieft. acknowlegis him selfe to be ane member, baptizit in his name, partaker of the mysterie of the croce and holie communioun, and attending with the faithfull for the cumming of the Lord, and the finall restitutionoun of Goddis elect. And notwithstanding his Maieftie surelye vnderstandis be the Scriptures, that he is the cheife and principall member, appointed be the lawe of God to see God glorifit, vice punishit, and vertue mainteinit within his realme: and the soueraine iudgement for ane godly quietnes and ordour in the commoun wealth, to apperteine to his Hienes cair and sollicitude. Quhilk power & authoritie of his hienes, certaine Ministers, being callit before his Maieft. for their seditious & factious sermonis



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and steiring vp of the people to rebellion aganis their native King, be the instigatioun of findrie vnquiet spirits, wald in na wayes acknowlege, bot disclomit his Maieft. authoritie, as ane incompetent Iudge. And specially ane callit *M. Andro Meluile*, ane ambitious man, of ane salt and fyrie humour, vsurping the pulpit of *Sandrois* without ane lawfull calling, and privie at that tyme to certaine conspiraceis attemptit aganis his Maiestie and Croun, went about in his sermon vpon ane Sonday, to inflame the hartis of the People, be odious comparifons of his Maiesties progenitours and counsale; Albeit the dewtie of ane faithfull Preachour of the Gospell be rather to exhort the people to the obedience of their native King, nor be popular sermonis, quhilk hes bene the euersoun and decay of great cities and common welthis, and hes greatly in times bygane disquietit this estate, to trouble and perturbe the countrey. The said *M. Andro* wllit before his Hienes, presumptiuoslie answerit, that he hald not be iugit be the King and Counsale, because he had spok in the same in pulpit, quhilk pulpit, in effect, he allegit to be eximit from the Iugement and correction of Princes. As gif that holie place, sanctifeit to the word of God, & to the brekking of the bread of life, micht be ane cullor to eny sedition in word or deid, aganis the lawfull authoritie, without punishment. Alway is his Maiestie (being of him selfe ane maist gracious Prince) was nor willing to haue vsit ony rigour aganis the sayde *M. Andro*, gif he had humbly submittit him self. acknow- led git his offence, and creuit pardon: quha notwithstanding



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ding affrayit of his awing yltines, being priuie to dyuers conspiraceis of before, fled into the Realme of England. quhais nauchty and presumptuous refusing of his Hienes iudgement, was the occasioun of the making of the secound act, That nane soulede declyne his Hienes authoritye: in respect that the common prouerbe beiris, *Ex malis moribus bona leges natae sunt*, that is, Of euill maners gude Lawes procede. And in verie deid it laketh not ane richt intollerable arrogancie in ony subiect, callit before his Prince, professing, & authorising the samin treuth, to disclame his authoritye: nether do the Prophetes, Apostles, nor vthers conductit be the spirit of God, minister the lyke example. For it is a great errour to affirme, as mony do, that Princes and Magistrats hes only power to take ordour in ciuile effaires, and that Ecclesiasticall maters dois only belang to the ministry. Be quhilk meanis, the Pape of *Rome* hes exemit him self & his clergie from al iugement of Princes, and hes made him self to be Iuge of Iuges, and to be iugit of na man: quhair as, be the contrair, not only be the exāples of the godly gouernouris, Iuges and Kings of the ancient Testament, bot also be the new Testament, and the haill history of the primitiue kirk, in the quhilk, the Emperours iugeit ouer the Bishoppes of *Rome*, deposit them from their seates, appointit Iudges to cognosce & decyde in causis Ecclesiasticall, vindicat innocent men, as *Athanasius*, from the determinatioun of the concile haldin at *Tyrus*, and be infinite gude reasons, quhilk fall be set down, be the grace of God, in ane



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feuerall work, salbe sufficiently prouen and verifeit. Bot  
 this appeareth at this present to be ane vntymely and vn-  
 profitable questioun, quhilk hes no ground vpoun their  
 parte, bot of the preposterus imitation of the pretendit  
 iurisdiction of the Pape of *Rome*. For gif their were ony  
 questioun in this land, of heresie, quhairby the profound  
 mysteris of the Scriptures behouit to be searchit furth,  
 his Maiestie wald vse the samin remedy (as maist expedi-  
 ent) quhilk the maist godly Emperouris hes vsit: and his  
 Maiestie, following their example, wald conuene the  
 counsell of learnit pastours, that be conference of Scrip-  
 tures, the veritie micht be opinnit, and heresie repressit.  
 Bot, praisit be God, we haue no sic controuersies in this  
 land, nather hes there ony heresie taken ony deperute in  
 the cuntrey: bot certane of the ministrie, ioyning thaim  
 selfis to rebellis, hes trauellit to disquiet the estate with  
 sic questiouns, that the people micht imbrace ane sinistre  
 opinioun of his Maiesties vpright proceedinges and fa-  
 ctions micht be nurishit and intertenyt in the cuntrey.  
 Nather is it his Maiest. meaning nor intention in ony sort  
 to tak away the lawfull and ordinarie iudgement in the  
 Kirk, quhairby discipline and gude ordour micht decay:  
 bot rather to preferue, maintene, & increse the same. And  
 as thair is in the Realme Iustices, Constables, Shirreffis  
 Prouestis, Bailleis, and vtheris Iudges in temporall ma-  
 teris, Sa his Maiestie allowith, that all things micht be  
 done in ordour, and ane godlie harmonie may be prefer-  
 ued in the haill estait, the synodall assembleis, be the  
 Bischoppes: or commissioneris quhair the place vakis, to  
 bc



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be conuenit twyſe in the zeir, to haue the ordinarie tryell of materis belonging to the ministrie and thair estait: Alwayes referuing to his Hienes, that gif they or ony of thame do amisse, neglect their dewty, disquiet the estate, or offend in sic maner & sort, that they in no wayes pretend that immunitie priuilege & exemptioun quhilk onely was inuentit be the Papes of Rome, to tred vnder fute the sceptres of Princes, and to establiſh ane Ecclesiasticall tyrannie within this cuntrey, vnder pretext of new inventit presbyteries, quhilk nather sould answer to the King, nor bishop vnder his Maiest. bot sould haue ane infinit iurisdiction, as nather the law of God, nor mā can tolerate. Quhilk is only his Maiest. intencion to repress, and not to tak away ony godly or solide ordour in the Kirk, as heirefter fall appeir.

**T**He ferd act of his Maiest. foresaid Parliament, discharges all iugementis Ecclesiasticall, and all assembleis quhilk ar not allowit be his Maiest. in Parliamēt, quhilk act specially concernis the remouing and discharging of that forme lait inuentit in this land, callit the presbyterie: quhairin ane nūber of ministeris of ane certane precinct & bounds, accompting thame selfis all to be equall, without ony difference, & gadding vnto thame certane gentilmen and vtheris of his Maiestis subiectis, vsurpit all the haill Ecclesiasticall iurisdiction, and alterit the lawes at thair awin appetite, without the knowlege & approbation of the King or the estate. Ane forme of doing without ony exampill of ony natioun, subiect to ane



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Christian Prince. The perrell quhairof did sa increas, that in cace, in dew seasoun it had not bene repressit and forbidden be his Maiest. lawes, the samin had troublit the haill cuntrie. And it being tryit be his Hienes to be the ouerthraw of his Maiest. estait, the decay of his Croun, and ane reddie introduction to Anabaptistrie and popular confusioun in all estaites, his Maiestie hes comandit the same. And that the Reidar may vnderstand the danger thairof be mony incōuenientis quhilk thairby insewit in this land, I will only set down ane, quhairby ze may vnderstand quhat perrell wes in the rest. The Ambassadour of *France* returning hame to his awne cūtrie, the Kings Maiestie cōmandit the Prouest, Bailleis, & Counsale of *Edinburgh* to gif him the bāket, that he might be dimissit honorablic, according to the amitie of ancient tymes betuix the twa nationis. This command wes geuin on settirday be his Hienes: and the banket appointit to be on the mounday. A nōber of the foirsaid pretendit presbyterie vnderstanding thairof, conuenit them selfis on sonday in the morning, & presumptuously determinat & agreit, that the Ministeris of *Edinburgh* suld proclame ane fasting vpon the samin monunday, quhair thrie seuerall Ministeris, one efter ane vther, made thrie diueris sermonis investiuies aganis the Prouest, Bailleis, and Counsale for the tyme, and the noble men in the cuntrey, quha assistit the banket at his Maiest. command. The foirsayd presbyterie callit and persewit thame, and scarflie be his Maiesteis authoritie culd be withhaldin from excommunicating the saidis Magistratis and noble men



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men, for obeying onely his Hienes lawfull commaund, quhilk the law of al cuntreys, callit *Ius gentium*, requyris towards Ambassadors of foraine cūtreis. And not only in this, bot innumerable vther things, their cōmandemēt wes opponit directly, vnder the pane of excōmunicatiō, to the K. Maie. & his lawes. Quhilk forme of doing ingēderit nothing bot disquietnes, sedition, & trouble: as may manifestly appeir, in that, the speciall authoris of the inuenting, promoting, and assisting of the foirsaid pretendit presbytereis, hes ioynit thame selfis with his Maiesties Rebels: and fleing furth of the realme, in respect of their giltines, hes discoverit quhat malicious practises wes deuysit amāgis thame, gif God had not in tyme prouidit remedie. The vther forme of Iugement quhilk his Maiestie hes dischargit, is the generall assemblie of the haill Clergie in the Realme: vnder pretence quhairof, ane number of Ministeris from sundrie Presbitereis did assemble, with sum gentlemē of the countrie, quhairof sum for that tyme malcontents of the estate, socht that cullour as fauoriseris of the ministrie, be the quhilk they haue practisit mony interpris in the realme: quhair there wes no certane law in Ecclesiasticall effaires, bot all dependit vpon the sayd generall conuentioun, quhair the lawes of the Kirk were alterabill efter the pluralitie of votis, quhilk for the maist part succedit vnto the maist vnlearnit of the multitude. This generall assemblie amāgis yther things did appoint and agrie with his Maie. regentis in his Hienes minoritie, that the estate of bishoppes (quhilk is one of the estates of Parliament) suld be maintenit & au-



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thorist: As it is registrat in the bukes of counsell, and sub  
 scryuit be the commissioners for the tyme. Quhilk order  
 wes obseruit many zeiris, and Bishops be their consentis,  
 appointit to the diocesis, quhill within this lait tyme, in  
 assembleis haldin at *Dundie* and *Glasgow*, respectiue, the  
 foirsaid ministers and assemblies, tuke vpoun them, con-  
 trary to their awin hand writ, to discharge the estate, and  
 to declare the samyn to be vnlawfull, in their pretendit  
 maner. And there cōmandit the Bishops of the countrey  
 to demit and leaue their offices and iurisdictions, and that  
 in na wayes they sould pas to the Kings Maiesties coun-  
 sell, or parliament, without commissioun obtenit from  
 their assembleie: That they sould vote na thing in Parlia-  
 ment and counsell, bot according to their actis & Iniun-  
 ctions. And farder, they directit their Commissioners to  
 the Kings Maiestie, commaunding him and the Counsel  
 vnder the pane of the censuris of the kirk (quhairby they  
 vnderstode excommunication to appoint no Bishop in ty-  
 mes to cum, becaus they had concludit that estate to be  
 vnlawfull. And notwithstanding, that quhilk they wald  
 haue deiectit in the bishops, they contendit to erect in the  
 selfis, desyring that sic commissioners as they suld send to  
 parliament & counsel, micht be authorist in place of the  
 estate, quhairby it suld haue cū to pas, that quhair as now  
 his Maiestie may selecēt the maist godly, learnit, wyse and  
 experimentit of the ministrie, to be on his Ma. estate, his  
 Hienes suld haue bene be that meanes compellit to accept  
 sic as the multitude, beane od vote of the maist vnlearnit  
 sould haue appointit: quhilk could not tend bot to the o-

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uerthrow of the Realme, quhair of that estate hath bene  
ane speciall stoupe. Efter they had dischargit Bishops,  
they aggreit to haue Superintendentis, Commissio-  
naris and visitouris : bot in the end, they decernit that  
thair suld be no difference amangis the Ministeris : and  
imaginitt that new forme of presbyterie, quhair of we  
haue spokin before. Nether was there ony vther ap-  
pearauce that they sould haue stayit from sic daylie al-  
terationis in the commoun wealth, quhilk could not  
bot continually be disquiettit, quhair the law of con-  
science, quhilk they maintenit be the sword of cursing,  
wes subiect to sic mutationis, at the arbitrimēt of ane  
number, quhair of the maist part had not greatlie taistit  
of learning. Attour the foresaid assemblie wes ac-  
custumitt not onely to prescryue the lawe to the King  
and estate, bot also did at certane tymes appoint gene-  
rall fastingis throughout the Realme, specially quhen  
some factioners in the cuntrey was to moue ony great  
interprise. For at the fast, all the Ministeris wes  
commanditt be the sayde assemblie to sing one  
song, and to crye out vpoun the abuses, as they ter-  
mit it, of the Court and estate for the tyme : quhair-  
by it is maist certaine great alterationis to haue en-  
sewit in this land, quhill at the gude pleasour of  
God, and his blissing towardis his Maiestie, the pretext  
of the last fast wes discoverit, and his Hienes  
delyuerit from sic attemptatis : quhairby his Maiestie  
hath bene iustly mouit to discharge sic conuentionis  
quhilk micht importe so preiudicially to his estate



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Bot specially his Maieſt. had no ſmall occaſion, quhairas  
 the ſamin aſſemblic being conuenit at *Edinburgh*, the  
 ſaid day of *May*, did authoriſe and avow the fact  
 perpetrated at *Rathvè*, in the taking of his Hienes maiſt no-  
 ble perſone. The quhilk deid, notwithstanding his Ma-  
 ieſtie with the aduſe of his eſtates in Parliamēthes ac-  
 compted to be treſſonable, the ſaid aſſemblic eſteming  
 their iugemēt to be the ſoueraine iugemēt of the realme,  
 hes not only approvin the ſame, bot ordanit all thame  
 to be excommunicat quha wald not ſubſcryue & allow  
 the ſamin. Sua the actis of this aſſemblic, and the lawes  
 of the eſtate directly ſecht and in ciuill materis, with the  
 quhilk the aſſemblic ſould not haue midlit, it behouit  
 his Hienes, ether to diſcharge him ſelf of the Crowne, or  
 the miniſtrie of that forme of aſſemblic, quhilk in very  
 deid, in the ſelf, without the Kings Maieſties licence and  
 approbation culd not be lawfull. Lyke as generall coun-  
 cilis at no tyme could gudely aſſemble, bot be the com-  
 mandement of the Emperour for the tyme: & our King  
 hath no les power within his awne realme, than ony of  
 thame had in the Empyre. Zea, the Biſhop of *Sanctandrois*  
 had not, in tyme of Poperie, power to conuene the bi-  
 ſhops and clergie, out of his awne Dioceſe, without li-  
 cence impetrat before of his Hienes moſt noble proge-  
 nitours of gude memorie, and the cauſis thair of intimat  
 and allowit. Notwithstanding, that his Maieſties in-  
 tentioun and meaning may fullie be vnderſtaund; It  
 is his Hienes will, that the Biſhop or Commiſſionar  
 of ony dioceſe or prouince, or part thair of, ſal at their vi-  
 ſitati



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sitatioun appoint in euery paroche, according to the gret-  
nes thairof, sum honest, vertuous and discreit men, to con-  
cur and assist the Minister, and to haue the ouersicht, and  
ceasure of the maners and behauour of the people o  
that parochin. And gif their be ony notable offence wor-  
thie of punishment, that the Bishop and Commissionar be  
aduertisit thairof, quha shall haue ane officer of armes, to  
concur with his decreit, for the punishment of vice, and  
executions to follow thairvpoun: that they quha contē-  
nis the godly and lawfull ordour of the kirk, may find be  
experience his maiesties displeasure, and be punishit ac-  
cording to their deseruings.

And forder, his Maiestie vpoun necessare occasiouns,  
quhilk may fall furth be dyuers maners of wayis amang  
the clergie, vpoun humble supplicatioun maid vnto his  
Hienes will not refuse to grant them licence to cōuene:  
To wit, the Bishoppes, Commissioners, and some of the  
maist vertuous, learnit & godly, of their dioceis, quhair  
sic Ecclesiasticall maters, as appertenis to the vniformitie  
of doctrine, and conseruation of ane godly ordour in the  
kirk, may be intreatit & concludit in his Maiesties awin  
presence, or some of his Maiesteis honorable counsell  
quha sal assist for the time. Quhair, gif necessitie so require  
ane publict fast throuhout the hail Realme may be de-  
cernit, and be his Maiest, authoritie proclamit, to auoyd  
the imminent displeasour and daunger of the wraith of  
the Lords iudgements: quhilk is the richt end of publict  
humiliatioun: and not vnder pretext thairof, to couer sic  
interpryses, as hes heirtofore greatly disquyetit and trou-



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blit the peax of this common welth.

**T**HE xx. act ratifeis and approuis, and restablis the estate of the bishoppes within the Realme, to haue the ouersicht and iurisdiction, euerie one in their awin dioceis. Quhilk forme of gouernamēt, and reule in Ecclesiasticall affaires, hes not onely continuit in the kirk, from the dayis of the Apostles, be continuall successioun of tyme, and many Martyrs in that calling shed their blude for the treuth: bot also, sen this Realme imbracit and resauit the christian Religioun, the same estate hes bene maintenit, to the weilfair of the kirk, and quyetnes of the Realme, without ony interruption, quhill within thir few zeirs, some curious and busie men haue practisit to induce in the Ministrie, ane equalitye and paritie in al things, alsweill concerning the preiching of the worde, ministratioun of the Sacraments, as lykewayes in discipline, ordour and policie. The quhilk confusion his Maiestie finding be maist dangerous experiēce, to haue bene the mother and nurish of great factions, seditions & troubles within this Realme, hes with aduise of his Hienes estates, maturelie and aduysitly concludit the said pretendit paritie in discipline, ordours and policie in the kirk, to be na langer tolerat in this countrie: bot the sollicitude and cair of ma kirks of ane diocese, to apperteyne to the bishop and commissioner thair of, quha sall be answerable to God, and his Maiestie, and estates, for the richt administration and discharge of the office of particulare Ministers, within the bounds of their iurisdiction. For



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as it becomis his Maiestie, as *Eusebius* wrytis of *Constantinus* the great, to be ane Bishop of Bishops, and vniuerfall Bishop within his Realme, in sa far as his Maiestie sould appoint euery ane to discharge his dewtie: swa his Hienes can not, his countrey being large and great, take him to euerie Minister that fall offend, and transgresse aganis dewtie, or querrel with the hail number of the Ministrie: bot it behoueth his Maiestie to haue Bishops and owersears vnder him, that may be answerable for sic bounds, as the law and ordour of the countrey hes limitat and appointit vnto euerie ane of thame. And that they hauing acces to his Maiest. parliament and counsel may interceid for the rest of the brethren of the Ministrie, propone their greifs vnto his Hienes and estatis, and ressaue his Maiest. fauourable answer thairin. The quhilk forme dois preserue ane godly harmony, vnitie, concorde, and peax in the estate, and ane solide ordour in the kirk. . As contrariwyse, the pretendit equalitie denydis the samme, and vnder pretext of equalitie, makes some of the most crafty and subtill dealers to be aduancit and inrycht: and in pretending of paritie, to seik nathing bot their awin ambitiou. & aduancement abone the rest of the simple sort. And notwithstanding that his Maiestie hes restablisht the said estate, it is not his hienes will and intention, that the foirsaid bishop, fall haue sic full power, as to do within his diocese quhat he pleasis. For as his Maiestie ca not allow of ane popolare confusion, quhairin, as the prouerbe witneissis, *Nulla tyrannis equiparanda est tyrannidi multitudinis*, That is, No tyrannie can be comparit to the



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tyrannie of ane multitude, hauing commandement and power in their hands: Sua vpoun the vther part, his Ma. will is, that the Bishops authoritie in ony graue mater, be limitat, & circumscriuit to the counsell of xiiii of the maist ancient, wise, and godly pastours of his diocese, selectit furth of the haill synodall assemblie of the prouince: be quhais aduise, or at the least the maist part thair of, the graue and wechtie effairis of the kirk may be conductit and gouernit, to the glorie of God, and quyetnes of the realme. Forther, it is his Hienes will, & expres commandement, that thir bishops, or commissionars, twyse in the zeir, to wit, ten dayes efter the Pasche tyme, & the sext of September, hald their synodall assemblies, in euery diocese, for the keping of gude ordour thairin. And gif ony be refractar or contemnar within their bounds, of the gude ordour of the kirk, they may be declarit vnto his Maiestie, and punishit, in exemple of vthers, according to their deseruings. Nather is it his Maiest. meanīng or intentioun, that sic bishops or commissionars, as fall be appointit, fall reffraue their only and full commissioun of his Maiestie, without admission ordinar, be sic as are appointit to that effect, in the kirk: bot hauing his Hienes nominatioun, presentatioun, and cōmendatioun, as lawfull and only patroun, they to be tryit, and examinat, that their qualite is ar sic, as they are able, and sufficient to discharge their cure and office. And gif it fall happin ony of the saidis bishops, or commissionars, to be negligent in their office, or to be slanderous and offense in their behauiour, lyfe, and maners, in ony tyme cumming,

it is



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it is not his Hienes will, that they fall be exempt from correction, notwithstanding of ony privilege of his Hienes estate, counsell, or parliament, bot their labouris, trauellis, diligence, and behauour, to be tryit in the generall assemblie, not consisting of ane confusit multitude, as it was before, bot of sic wotshipfull personis, as is heretofore prescryuit in his Hienes awne presence, or his Maiesteis deputeis to that effect. Last, his Maiestie geuis commissioun to the saids bishops, or commissioners at their visitations to consider, in quhat pairt of the countrey the exercise, or interpretation of the Scripture, be conference of ane certane nōber of the Ministrie within that bounds, may be maist commodiously, as in the xv dayes. For as his Maiestie inhibitis al vnlawful conuentionis, quhilk may ingender trouble and contention in the countrey, swa his Maiestie is well affectit, to sic the Ministrie increas in knowlege and vnderstanding and be all meanes to fortifie & aduance the samin. Quhairin his Hienes commandement is, that ane graue, wyse, and sage man, fall be appointit President, quha may haue the ouersicht of that bounds, & be answerable thairfore to the bishop his counsell and synode, and he to be respectit reasonable for his panes, at the modificatioun of stipendis: that all things may be ordourly done in the Kirk, peax, and queetnes maintainit in the Realme, and we deliuerit from the appearand plagues, and the blessing of God continewit, to the comforte of our posteritie. And in the meane time his Hienes inhibitis and expresse contramands, vnder the panes contenit in his Maiesties



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actis of Parliament, and all vther pannes arbitral, at his Maiesteis sight and counsell, that na Minister tak vpon hand, to conuene them selues, for the foirsaid cause, without the appointment and ordour taken be the saids bishoppes or commissioners: quhairby his Hienes may be certenly informit, that the foirsaid Ministers conuenis not, to middle with ony ciuill maters, or effaris of estate, as was accustomed before, bot only to proffeit in the knowlege of the word, and to be comfortit and beane vther, in the administration of their spirituall office: quhilk his Hienes wishesthame faithfully to discharge, and thame to call to God, that his Maiestie may inane prosperous Regne inioy gude and lang lyfe, and continew and increffe into the feare of the Almightye.

FINIS.

## THE KINGIS MAIEST.

### INTENTIONIS.

**H**IS Maiesties intention is, be the grace of God, to maintene the trew and sincere professioun of the Gospell, and preiching thair of, within this Realme.

2. His Maiesties intention is, to correct, & punishe sic as seditiously abuses the chyre of trueth, and factiously appleis, or rather bewrayes the text of the scripture, to the disquyeting of the estate, and disturbing of the common welth, or impayring of his Hienes and counsellis honour.



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3 His Maiesties intentioun is, gif ony questioun of Faith and doctrine arise, to conuocate the maist learnit, godly, wise, and experimentit pastours, That be conference of scriptures, the verity may be tryit, and all heresie, and shisme be that meanes repressit.

4 His Maiesties intentioun is, that for keeping of gude ordour in euerie Paroche, certane to be censures of manneris of the rest, be appointit at the visitatioun of the Bishop, or visitour, quha sall haue his Maiesties authoritie, and officeris of armes concurring for the punishment of vice.

5 His Maiesties intentioun is, to maintene the exercise of prophecie, for the incres and continuing of knowlege amongis the Ministrie: In the quhilk, anewise and graue man selectit be the bishop or cōmissioner at the synodall assemblee, sall preside, and rander ane compt of the administratioun of that bounds quhair the exercise is haldin for the quhilk cause, some respect of leuing sall be had vnto him, quha sustenis that burding.

6 His Maiest. intention is, not to derogate, vnto the ordinarie iugement of maters of the Kirk, be the ordinarie Bishops, their counsells, and synodis: bot gif ony of tham do amisse, and abuse their calling, to tak ordour for correcting, amending and punishing thei of.

7 His Maiesties intentioun is, not to hinder or stay ony Godly or solide ordour, groundit vpon the word of God, and ordour, of the primitive kirk: bot that the Ministeris of the word middle them selfis only with their aw-in calling, and iuge not temerariouly of the estate.



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8 It is his Maiesties intencion, that the presbyteries, consisting of many Ministeris and Gentilmen at landwart or otherwayes, be na forder tolerate in this Realme: bot the exercise of iurisdiction of ma kirkis to be in the hands of the bishop or commissioner, and thair counsails and synodis.

9 It is his Maiesties intencion, that the bishops or commissioners convene not ane generall assemblee out of the haill Realme, without his Maiesties knowlege and licence obtainit thairvnto: quhilk vpon supplication his Hienes will not deny: that ane vniforme ordour may be conseruit in the haill realme, and the bishops and thair diligences there tryit and examinat, and the complaints of euerie particuler hard and discussit.

10 It is his Maiesties intencion, to assist this assemblee his self, or be ane noble man of his counsaile, his Hienes depute.

11 It is his Maiesties intencion, that quhen ony parochin findeth necessitie of ane fast, they intimie the occasion to the bishope or commissioner thair counsaile, that they may vnderstand that the cause is lawfull, as likewise the bishop of the diocese finding lawfull occasion, may within the same with his counsaile prescriue ane publike humiliatioun.

12 It is his Maiesties intencion, that ane generall fast throughout the haill realme fall not be proclamit bot be his Maiesties commaundement, or be that generall counsaile, quhairin his Maiestie or his Hienes depute is present.



## DECLARATION

13 It is his Hienes intention, that the bishops in the Realme in euerie diocese with their counsale, preside in to the Ecclesiasticall government, bot as said is, with ane counsale, that baith tyrannie and confusion may be evitit in the kirk.

14 It is his Hienes intention, that Commissioneris be directit vniuersallie throughout the haill realme to establish ane godly ordour, and that his Maiesties commissioneris tak ordour presently for the translation of sic Ministeris, quhais trauels they esteeme may mair conveniently and proffitablie serue in ane vther place.

FINIS.